The
COMMONWEAL

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THE present issue of THE COMMONWEAL *represents our annual bow to education being published when the spring meetings of the teachers' professional associations are going on, and students are on vacation.*

Betrayal

THE CONFLICT, the reserved conflict, the conquest, and the capitulation which create the special Balkan tragedy from the Danube to the Dardanelles assail attention most boldly in Jugoslavia. Not, however, at the "Morgan" line in Istria where the military frontier separates Tito's armies from the British and our own. There is no basic military problem. England and the US, possessing still the only really serious air resources in the world, the only fleets, the best land equipment, formidable divisions and practiced soldiers, our war industrial resources—the atomic bomb—England and the US cannot be ultimately challenged in military affairs for an unknown number of years to come.

In policy and resolution, however, we are being and have been challenged; we are baited and taunted, and nowhere more openly and insolently than in the Balkans and in Jugoslavia. At present we appear abjectly defeated.

Mihailovitch suffers in person our confusion, and his fate is threateningly symbolic. He is captured and about to be put through the "trial" process of liquidation by the Tito communists. The State Department, as we wrote before, requested that American witnesses testify at the "trial": American soldiers and airmen who were rescued by Mihailovitch or who worked with him in fighting the Germans right through to the end. In a typically totalitarian reply, Tito's Government rejected this piddling request.

Now the US Government must decide if it will carry through the betrayal of Mihailovitch and the Chetniks, and the whole Jugoslav people. The betrayal began in the midcourse of the war when England and this country switched to Tito (who had earlier been absent and certainly supporting the Hitler-Stalin pact) and turned against the Jugoslav forces who had fought from the beginning against the nazis. A deliberate confusion ensued which has never been withdrawn. The propaganda of OWI, even, it is convincingly asserted, the intelligence reports under the Military, were corrupted to build up Tito and abuse and diminish the Chetniks. Most cynically England and the US were disloyal and the Jugoslavs were used as coin in high bargaining. Too cynically.

Mihailovitch is a victim of international policies and actions, and his arrest and trial are political—in international politics. The State Department ought not "request" anything of Tito. It should demand through the UN a genuine trial before an international tribunal with the American and other witnesses subpoenaed to tell the truth. The truth should be resurrected and publicized with no regard for the person or position of those who have trampled on the truth, hidden or falsified facts, tried to sacrifice immediate morality for the good of winning the war and solidifying alliances, chosen a cynical policy, made blunders. The US Government and those in the Army and departments who worked in Jugoslavian matters are direct parties in this trial. There is no chance under heaven to encourage justice for less powerful peoples—or to avoid war—by disloyalty and lies.

Peace Treaties and the Balkans

THE contrast is marked between Versailles and the preliminaries to treaties with Hungary, Bulgaria and Rumania envisioned for Paris next month. In 1919 self-determination was the watchword; today there is little pretense that the peoples of the smaller nations will have a chance to express themselves about boundaries, independence and the like. Britain, France, Russia and the United States are handling these preliminaries. Russia is resorting to every device to put off the actual treaty making as long as possible—undoubtedly to solidify as much as possible the power of the puppet régimes set up under

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Soviet auspices; France is having her own troubles, but Britain and the United States are pressing to avoid further delays.

The opposition between the two camps seems to run clear through, and Russia seems to enjoy most of the advantages. She is on the scene; her men are in; her objective that her immediate neighbors be "trustworthy" has a certain dynamism which has crystallized into a full-bodied politico-economic program. The more powerful Anglo-American negotiators have political interests which vary proportionately with their distance from the scene. We also have a common allegiance (often not actually realized) to certain human and democratic liberties.

Thus one of the shuttlecocks which the negotiators are expected to bat about is the question of the Danube. The US and Britain have already made formal inquiry about the new boundary between Rumania and the USSR, for fear that Russia will control all that great river's navigable outlets. Freedom of navigation and commerce is the principle at stake. Likewise unilateral control of the eastern end of the Danube Basin would have far-reaching political consequences. Russia has not deigned to answer this query.

Whether or not it is a matter of these negotiations, one of the biggest points of difference is the fate of displaced persons. There is an ominous note in the British announcement that in her zone in Germany all assistance has been withdrawn from displaced dissident Jugoslavs who refuse to go home to Tito's tender mercies. It is up to the US to hold the line and protect all displaced persons unwilling to be returned to their native lands in accordance with Soviet wishes.

But at Hunter, at Paris, everywhere, little can be expected from the most able American defensive tactics. Until the US adopts a positive foreign policy, with more specific objectives in every sector of the globe and on major questions, our political adversaries will continue to carry the ball.

The League

IN GENEVA the League of Nations recently held a final session to proclaim itself out of existence, and it is a little disturbing to us that this event was looked upon with no wonder, no regret by anyone. It is true that when railroad companies celebrate their centenaries the new locomotives are better than the old, and it is possible that the United Nations in the Bronx—or in a gyroscope factory, or in the Flushing marshes—may look better than the League.

The analogy is false. Because there is not an old model called the League of Nations (obsolete), a new one called United Nations (streamlined); in 1946, there are only the nations of the world looking at each other after a war, just as in 1921 there were only the nations of the world looking at each other after a war. Now as then there is a fading memory of war, a desire for peace; there is also, as before, the danger that the desire for peace may be weaker than desires for pleasures incompatible with peace, the danger that the last war and the one before the last will be forgotten—and then there will be a new one to look at.

If there is this continuity of danger, this continuity in the effort nations make to avert the danger of war, it would have been better to have recognized it by picking up the story at the point where it was interrupted in failure and war.

Instead of traveling all over the world, changing names, like a bankrupt trying out a new town, it would have been simpler to have taken up the effort to maintain peace in the place itself where peace was lost—in Geneva, keeping the old name, using the buildings, renewing, humbly, the effort.

Reflections on a House

FOR SOME TIME we have been urging in these columns the adoption by Congress of the Wyatt housing program, not because we think it a perfect solution, providing the ideal for America's dwelling needs, but because we are in the midst of an enormous emergency which must be treated as an emergency. Any roof and any four walls are better than a park bench, or better than wandering about from one friend's hospitality to another's, or better than doubling up, unless it be in a palace. We consider Wyatt's program, on balance, as good as any program we are likely to get, though we frankly doubt that his goals can be fully achieved and though we think he seems to place a somewhat impractical emphasis on housing for sale as against housing for rental. (So far as we know, nothing in the actual bills before Congress stands in the way of apartment house builders, as long as their units come within the price limits.)

But even supposing that the emergency is half way decently met—or wholly met—there remains a challenging task for Americans to accomplish: the decent housing of all those people in America who want to be decently housed. (There will probably always be hermits and slovens.) It is generally agreed that any scheme completely to rehouse our country would be silly, but this by no means is equivalent to saying that we should, as we have in the past, largely fold our hands in prayer regarding this challenge. And from such a point of view a number of things need to be said. If we can reach the point where we build enough *adequate* new housing to supply a truly normal demand, we shall have to give more careful consideration to efficient use of existing, but

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older and therefore less expensive dwellings, either then idle, or soon to be vacated by occupants who will have been able to afford new quarters. Remodeling and rehabilitation have been tried successfully by certain banks, insurance companies and speculative operators, but never on a broad scale. Perhaps public inducements such as more generous tax terms would help to remedy this situation. In any case we must always remember that a large part of our population, in any foreseeable future, will be able to afford no more than hand-me-downs, but that this should not mean that the hand-me-downs must in any sense be slums.

It seems very likely also that we should readjust our ways of thinking concerning the percentage of a family's income properly allocated to shelter. The figure, based on depression researches, is widely stated as varying between 20 and 25 percent. In cases of straight rental, perhaps this is still sound. In cases of acquisition on a monthly payment plan, it perhaps should be more. Certainly the adequacy we are aiming at in present emergency terms is far from the adequacy we should have as the eventual goal. And we should do a lot of thinking about the inelasticity of the mass production house, something militating at a very deep level against the humanity without which family life is impossible.

English Help for Monte Cassino

BESIDES people, there was very much property destroyed in Germany and Japan and in Italy through Allied action in this war, which in an onerous way is a charge against all mankind. Without using that nasty nursery phrase about "this hurt me more than it did you," the Allies can express real regret and a genuine sense of loss which we inescapably share, consciously or not, with the defeated enemies and home-working co-belligerents. No property, no monument destroyed in the course of our inexorable war effort more disturbingly stirs a proper sense of loss than the Abbey of Monte Cassino. We welcome with admiration the news published by the *Christian Century* that in heavily bombed England, where we have thought we heard so many misunderstanding, shortsighted and even cruel things said about Italy, a group of most famous cathedrals and colleges has taken in hand a practical effort to help in rebuilding and restocking the magnificent library of Saint Benedict's abbey. The great English colleges, Magdalene and Jesus, Christ Church, Trinity and Worcester, and the cathedrals of Canterbury, Coventry, Durham, Ely, Gloucester, Westminster and Winchester lead in the generous and civilized work. This is appeasement that leads to peace, and generosity with Americans can easily find too many opportunities to emulate.

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Veterans on the Campus

A new sort of student makes his presence felt

Edward Skillin, Jr.

Shaw University, Raleigh, N. C.

FROM ALL I hear many a veteran of the armed services in this war is having a rather rough time of it finding the sort of job he has had in mind. It is only natural that he should feel that he is entitled to something better than his old job or at least should want a considerable change. But while he is pounding the pavements, finding that his ideas of an appropriate starting salary are sadly inflated, for the nonce other men from his outfit appear to be having better going at various higher educational institutions.

The authorities of the various universities I visited on a recent hurried trip manifested the greatest pride "in our boys." In each case a special member of the administrative staff had been appointed to serve as adviser to veterans. In many cases he is himself a veteran recently returned and takes a most personal interest in every individual returnee. Somewhere in the offing, too, there is usually a bright young woman who takes the veterans' problems as her own. According to the GI Bill of Rights, "advisement" is required of disabled veterans; for the others it is optional. But the college veterans bureau is busy all day long. Many waiting their turn are seeking admission; those who have never been to college don't know how to start organizing their course of studies; the married returnees have a whole complex of problems. All are heartily welcome. So, too, at the branch office of the United States Veterans Administration, which is found at many larger universities.

The advisers I met said that the ideal procedure was for the veteran to remain home with his family for a good month or two before attempting college life. Conditions are, however, anything but ideal. If a new term is opening up within a few days or weeks after a man's discharge from the service, and the college will take him, he will jump at the chance to gain admission when he can. Although some of the smaller colleges and universities are still able to admit prospective students, the pressure on the larger and better known ones—and most of all at state universities—is terrific. The veteran is not far wrong in guessing that he may not have another chance. The result is that in many an instance he arrives on the campus too soon for his good. But a veteran rarely will ever return to college if he does not take the plunge the first few months after his release.

The problem of financing his education is one of the first considerations. If he is single and local board and lodging are cheap, the veteran can get along fairly well on the $65 a month provided by the GI Bill of Rights (the Government undertakes to pay his tuition and laboratory and locker fees, to buy his books, paper and pencils.) But even a single man at a college where rooms and meals do not come high is often hard put to procure civilian clothes, his old suits and shirts being outgrown or given away. If his parents are unable to provide the wherewithal, he will often have to take on a few temporary odd jobs.

Chapel Hill

For married veterans the GI $90 a month allotment is quite inadequate. To supplement it, the wife is often forced to work. In many cases this means that the returnee has to put in long and regular hours watching the baby with one eye on his books. The wives who have found living quarters on and near the campus at Chapel Hill, N. C., possess the

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Annapolis

widest range of talents. A number of them are largely college trained, able to help out in science laboratories, libraries and the like. Several of them are registered nurses, while others have been welcomed as part-time clerical workers when the university administration is most hard pressed. Others have found positions in the various stores at Chapel Hill. A dormitory like Abernathy Hall, with baby carriages clustered around the door and children playing in the dirt along the entrance walks in the warm spring sun, presents an unusual sight.

As in so many of the nation's current problems, housing plays a key rôle. Time and again where a veteran finds it impossible to adapt himself to college life, it is because the shortage of quarters has prevented his bringing his wife with him or that the instability or over-crowding where they live has made the young couples' life impossible. Even the fondest father and mother should be able to get away from the baby now and then. At William and Mary, in historic Williamsburg, married veterans who proved unable to stick it out last year were those who had been forced to live in rather expensive boarding houses in town; couples that have been assigned to a special dormitory this year are getting on much better. Williamsburg establishments—long used to the uncertainties of employing army wives—consider William and Mary returnees' wives as comparatively permanent workers. At many colleges there are simply not enough quarters to go round. The University of North Carolina is looking forward to the erection late this spring of 150 prefabricated houses transported to Chapel Hill from Norfolk, Va. As some of these are said to contain as many as six dwelling units to a house, it should relieve the pressure somewhat. The present situation is this: there are 450 married veterans now enrolled at the university, 260 of whom are separated from their wives for lack of quarters, and 81 of whom have children.

There are other obstacles, of course, to a veteran's returning to the campus, transferring from another college, or embarking on a university career for the first time. Those who have been at the university before—the men who at all institutions have top priority for admission—know their way about the campus and tend, in normal cases, to find their old familiar niche. Even these, if they have been in the service for several years, encounter considerable difficulty at first in concentrating or memorizing for any period at a stretch. I understand that getting the swing of it takes some of them anywhere up to six months. The worst cases of battle or war prisoner fatigue do not seek admission, but many returning veterans have much to get over and forget. There is also the tendency to regard the minutiae of many college courses as really unimportant and, as one Virginia GI expressed it to me, what is hardest is "being tied down" to such details as memorizing after two or three years without practice.

In fact one of the new elements veterans of all types are providing today on the American campus is a terribly businesslike approach to college work. They often do not know exactly how to go about things, but once an assignment is clear—and I fear that memorizing still plays a major part in most undergraduate courses—they go at it in determined fashion. As Dean Haynes told me at Shaw University in Raleigh, veterans do carry assignments through to completion. There is an added element here, as the American Negro realizes that he has much ground to cover. But the general experience is that once a veteran's mind is made up to get a degree, he wants to achieve it in the shortest possible time and by the most direct methods. In general these men seem to have made college a regular business.

When returnees go to the college library they arrive at a regular hour each day, and on the dot. They plunge seriously into their assigned reading and keep at it. Such is certainly the impression at imposing Duke University. In the periodical room, however, it is for the most part a different story. The men go there for relaxation. Their choice of newspaper sport page, *Time, Life* or *Reader's Digest* is a reflection of male reading habits in the country generally. It is the notable exception who reaches for a periodical which makes a serious attempt to discuss the

University of North Carolina, Chapel Hill, N. C.

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The Main Street, Chapel Hill, N. C.

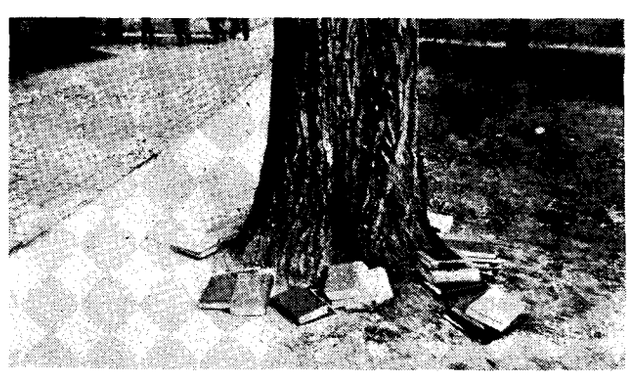
nation's home and worldwide problems or present adult views on the various arts.

For all their seriousness at their work it is not yet clear that the returnees are any more genuinely interested in their subjects *per se* than are their younger civilian classmates. Here and there firsthand experience in some distant portion of the globe will arouse a student's interest in political, literary, artistic, scientific or other problems. But uppermost in the veteran's mind is the objective of obtaining his degree in the shortest possible time, in order to achieve a better place for himself in the world. There is almost something grim in the way he goes about it. I encountered several cases where the college authorities had had to warn an individual returnee not to work so hard. A GI at William and Mary complained to me that one of his fellow veterans was a regular "beaver" and had his class upset about keeping pace with him. All in all it is not too surprising that one of the deans at Georgetown seemed to regret that some of the old lightheartedness had gone out of college life.

This is all of a piece with the way the older men demean themselves on the campus. In two instances the identical term, "horseplay," was used to explain to me that fooling was one thing veterans will not tolerate for long. Life in the dormitories is much more sober, for the older men are so bent on getting their studies done they won't let a rumpus interfere. Of course they also demand an adequate amount of social recreation. But delegations have been known to wait upon the college authorities recently to protest the lack of college spirit; it has often been hard to get up satisfactory student rallies before traditional big games. Just as the Army has, within considerable limits, trained American youths to carry out definite assignments and to be more disciplined in their behavior, so has the war affected student dress. Ties and coats and neatness are more frequent, if hardly universal, and, while institutions vary greatly in the matter, "sloppy joes" comprise the dominant pattern far less than heretofore. One would have thought that new discipline problems would plague the hard-pressed college authorities, but although I have heard of one institution not far from New York where dormitory high jinks are currently out of leash, I did not personally encounter a single university where the veterans had presented any disciplinary problems whatsoever.

It is not entirely clear to me whether the general level of returnees is genuinely more mature, intellectually speaking, or whether the men are simply several years older. One of the advisers at Catholic University, himself a veteran and a psychologist, has found considerable evidence that the generality are simply older chronologically. He finds that they like athletics, a chance to "star" on college teams and generally strut about, if possible with an adoring female contingent. Recreation is of paramount importance. This, of course, is particularly true of the younger veterans who do better than the others in getting back to the more youthful state of mind which American college courses and college life have been designed to meet. Those who are genuinely mature, i.e., in the adviser's view mature as regards the problem before them, bend all their endeavor toward getting that degree in record time. They know what they want and seek the most efficient way to attain it.

One of the difficult situations on many campuses is the division between returning veterans and their younger civilian classmates. The older men are particularly conscious of the distinction



Wake Forest College, Wake Forest, N. C.

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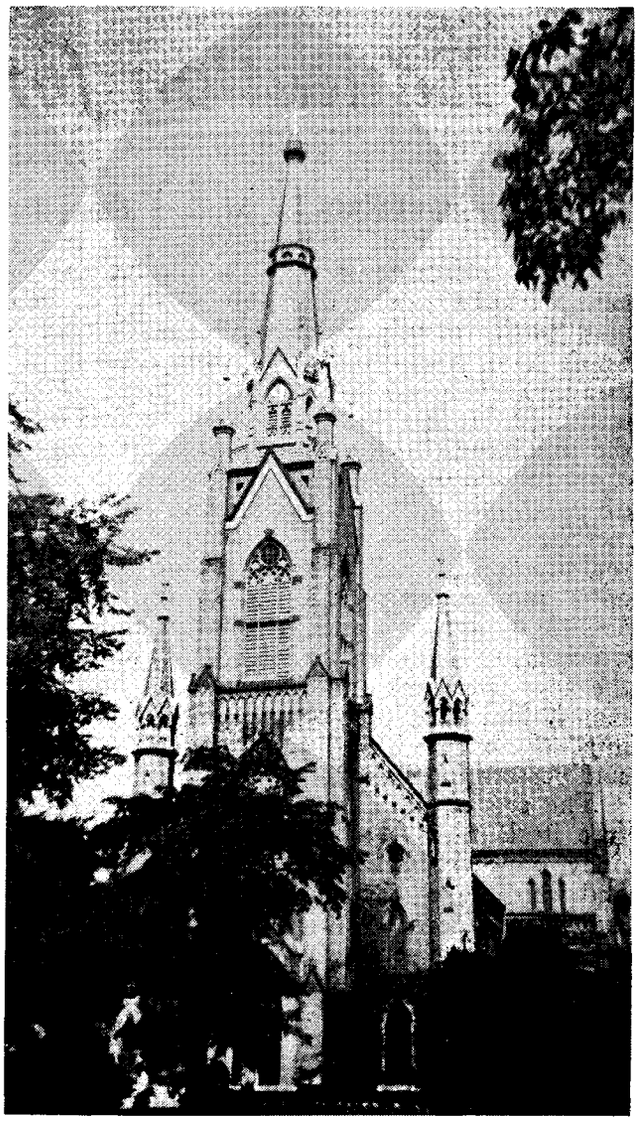
between the two groups. The majority of our veterans have been at college now for only four or five months. One of the principal factors here is that the top priority men, those who have been to the university before, are so happy to be back in their old haunts that they take everything in stride. Even those who have landed there for the first time (a number of them not really genuine college material) are trying hard.

Outsiders contemplating the spectacle of veterans going to college largely at government expense often think that the object is a protracted good time. Many returnees were expected to take the first train after they had run into examinations. The terrible experiences of war, seeing the wide world, sufferings in prison camps and other aging experiences were believed to make the veteran too impatient with the youngish character of college work and college life. In short, a tremendous veteran turnover would not have been surprising on the logic of it. So far that has not been the case. As Colonel Shepard convincingly reminded me at Chapel Hill, the adjustment which the high school graduate has to make on landing at college is even greater than the adaptation problem of the returning veteran. Thus far the percentage of veterans who have left there is below that of the civilians.

As intimated before, much depends on the success achieved in meeting the housing problem for the next two or three years. As it now is, college dormitories generally have three or four students to every double room; married veterans have materially larger housing requirements; construction in this country continues at a standstill. In sum there is every indication that a high percentage of the veterans in college will stick it out if only moderate facilities are available. Having been through the war, they are reasonable. They respond to explanations. They ask no special favors (and in this connection it is significant that none of the college veterans' organizations I know of has affiliated with a national veterans' organization), but only an equal chance to compete with others for an education and a decent station in life. In view of the fact that they are setting the pace in the classroom everywhere, stimulating their younger civilian classmates to unheard of bursts of endeavor, is it any wonder that college authorities are so enthusiastic?

The figures for Williams College provide an indication of what many colleges are up against. Before the war it carried an enrollment of about 800. Next September Williams expects to open with 1100 or 1200 registrants. Included in these are a number of married veterans. There have been no new college buildings during the war and the village itself is able to absorb very few additional people. To aggravate matters there is a shortage of instructors everywhere. (Only the other day a friend of mine connected with one of the big universities in New York had a letter from a professional friend who is a department head at one of the better and older Pennsylvania colleges. He wrote: "If you know of anyone with an A.B. degree who wears pants, send him right up here.") President Graham of the University of North Carolina told me that all along they had tried to preserve a certain balance among all schools and departments of the university. The framework of all graduate, undergraduate and professional schools has to be maintained in the broader interest of the University. That all points to the real nature of the colleges' major problem. It is this: how to take care of as many as possible returning veterans, with a good sprinkling of civilian students, during the next two or three years without expanding their facilities beyond the point that they can be maintained normally. That will be extremely tough.



University of Notre Dame, Indiana

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Education for the Good Life

Jacques Maritain

THE PROBLEMS of Modern Education, or rather of postwar education, are as many-faceted as they are serious and urgent. I have tried to discuss a number of them in a book recently published,* some pages of which have been summarized and used in this essay. I would say briefly that the great achievements of modern and progressive education in the psychologic and pedagogic field, its generous effort toward a better understanding of the needs of youth, toward more living and less bookish methods, and toward a better preparation for real life in the social community, have been preyed upon and seriously imperiled by the positivist, empiricist, agnostic and pragmatist philosophies which give themselves as the standard-bearers of the new education, while overlooking both what man is and what dignity and primacy truth, the intellect and the creative powers of the human soul possess and claim by nature.

The crucial need for modern education is to free itself from the background of this philosophy, which is but a hindrance to its inspiration and which takes the edge off the sense of truth and off the eternal values of our minds.

In a more general way the great industrial or technological revolution, which is decidedly taking the upper hand today all over the world, places mankind before a momentous choice: either the new age of civilization will yield to matter and technocracy and will give up the historic mission of the human race to achieve freedom and advance toward a culture and a social régime dedicated to human brotherhood; or else the wonderful means put at our disposal by technology and the new social structures which are in the making will be used for the liberation of man and for a real improvement, both material and spiritual, of human life. But the very choice of that road of real progress and emancipation will indispensably require that the new age of civilization abandon in all fields, and especially in the field of education, a philosophy of life which disarms and jeopardizes the highest powers of man, and that it find anew, in a heroic manner, faith in truth, in reason, and in God.

We are waging today a war of civilization. What we are fighting for is human dignity, justice, freedom, law, the eternal call which makes every human person worthy of respect and love, and the openness of the future to liberating and fraternal work. All of these things are rooted in the moral and spiritual order. What is our faith in those things? What is our certainty that they are actually true—true to the point that we can die for them—and that reason—reason relying on its own powers, and reason enlightened by Christian faith—is able to demontrate their validity? The great predicament of the democracies is the fact that they had lost intellectual faith in the truths that constitute their very soul and their very principles. The particular mistakes which they may have made before this war were incomparably less important than the general ignorance of what they wanted, of the ends to which their will had to be determined; and such an ignorance could be ascribed to their general skepticism about the moral and spiritual realities without which democracy is nothing but nonsense.

If we are to overcome this predicament, our intellect must seize hold of these realities. In other words, what we need first of all is a renewal both of metaphysics and of morality, backed up by faith in the Gospel. This is true in the general field of culture; it is especially true in the field of education.

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Let us consider first the nature and the limitations of the domain and function of the school with regard to moral education. I should like first of all to make it clear that a sharp distinction must be made between two essential parts of moral education, namely the *direct formation* of the will, or of the dynamism of human desires and freedom, and the *indirect moral formation* by means of the intellect's enlightenment. And the former depends basically not on the school and the university, but on the family—and on that spiritual family which is the Church.

In this connection we may observe that education broadly understood—I do not mean school education—is in reality less an ethical art than a moral virtue implying a large part of art; it is in its very roots the practical wisdom (or, in Aristotelian terms, "prudence") of the head of the family. Because this particular ethical wisdom must necessarily involve a great deal of knowledge and a great deal of art and technical preparation as an essential ingredient, especially with regard to the intellectual formation of the

* *Education at the Crossroads.* Yale University Press.

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child, it happened in antiquity that the father of the family shifted the responsibility of the art of teaching onto the *pedagogue,*—who was a slave of the father of the family. From that time on the pedagogue was to grow and develop in a singular manner, and to emancipate himself. I am not suggesting that schools and colleges should be considered the slaves of the *paterfamilias!* I mean, first, that the historical development and freeing of the school, while assuming more and more importance, did not and could not annihilate the normal link which relates the school to the family; and, second, that the part of the school in education concerns essentially knowledge and intellectual development.

The school and the university constitute an educational sphere of their own, which is autonomous both with regard to the family and to the state—there takes place here that great humanistic privilege which is academic freedom—but in which the educational rights of the family and the educational rights of the political community have to be respected, and in actual fact they intertwine. The school is not an organ either of the family or of the civil community, its position is free, not subservient, yet subordinate to superior and more primordial rights: subordinate, I should like to say, to the family's rights as regards primarily morality, to the state's rights as regards primarily intellectual equipment.

Thus we understand this fact, that in proportion as the child grows, the emphasis of this double subordination changes: the school, which at the beginning is more subordinated to the concerns of the family than to those of the political community, becomes finally, with university teaching, more subordinated to the concerns of the political community than to those of the family. Because family refers primarily to man as a living being, to be born both to physical and to moral life; whereas the political community refers primarily to man as a rational being. Therefore it is entitled to make special requirements with regard to the acquisition of knowledge, and to see to it that instruction be given to and received by all. No doubt, the political community is interested, too, in the acquisition of moral virtues. But on the one hand it is here confronted with rights more fundamental than its own, namely the rights of the family and those of the Church, which by virtue of its mission spiritually to beget man for eternal life, possesses a full right to education—to be exercised in accordance with just civil laws. On the other hand, the very possibilities of the political community in matters of moral education are of no greater extent than those of the school, which has to do, by its very nature, with intellectual enlightenment more than with any direct formation of the will.

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At this point I must stress the distinction between the will, practical reason, and speculative reason. *Speculative reason* deals with knowledge for the sake of knowledge alone; *practical reason,* with knowledge for the sake of action and good human conduct; *the will,* with action itself and human conduct itself. When I say that school and college education is primarily concerned with knowledge and intellectual enlightenment, I do in no wise mean that it is only concerned with speculative knowledge and speculative reason. On the contrary, I am convinced that our present school and college education is too much taken up by theoretical knowledge, and that the part of ethics and morality in it needs to be strongly developed and emphasized. What I mean is that this practical part does not essentially deal with the direct formation of the inner powers of desire and will, of conscience and freedom, but does essentially deal with the formation and enlightenment of *practical reason*: that is, with teaching about the nature and principles and the very science of morality, and with that immense part of human knowledge which bears on human manners and human conduct.

★

The inescapable question which now arises is that of the concrete, existential relationship between morality and religion. I just spoke of practical reason and moral teaching. As concerns, now, the will itself and the moral virtues, as having to be acquired and exercised by the individual person, ethical knowledge is indeed indispensable, yet, as a matter of fact, far from sufficient. For if it is a question of right application to, and right judgment on, particular cases, practical reason itself depends on the rectitude of the will, and on the decisive brand of our very freedom. The melancholy saying of Aristotle, contrasting with the Socratic doctrine that virtue is only knowledge, is to be recalled in this connection: "To know," he said, "does little, or even nothing, for virtue."

What does do a great deal for virtue, is love: because the root hindrance to moral life is basic egoism, and the chief yearning of moral life, liberation from oneself; and only love, being the gift of oneself, is able to remove this hindrance and to bring this yearning to fulfilment. But love itself is surrounded by our basic egoism, and in perpetual danger of becoming entangled in and recaptured by it, whether this egoism makes the ones we love a prey to our devouring self-love, or merges them in the ruthless self-love of the group, so as to exclude all other men from our love. Love does not regard ideas or abstractions or possibilities; love regards existing persons. God is the only person Whom human love can fly to and settle in, so as to embrace also all

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other persons and to be freed from egotistic self-love. Yet the natural love of God cannot be stabilized in man so that it will love God above everything in an efficacious fashion, and love also all men and in some manner all beings, unless it is perfected by love of charity.

At this point we may observe that a profound link exists between the sense of love and the sense of sin. For both love and sin are mysteries the meaning of which is definitely seizable only with reference to God, and both depend on those depths of human personality and human freedom where man feels fully responsible for himself and is able to dispose of himself or give himself for some eternal pledge and through some irrevocable decision. In his book on "The Bourgeois Man," Werner Sombart insists that man, in the rationalistic-capitalistic age, has become deprived of the sense of being and the sense of Love. He became deprived, too, of the sense of Sin. Truly, we lost at one and the same time the sense of these three basic realities. Now to recover them is a matter of emergency for civilization. The sense of Love, the sense of Sin, the sense of Being, will be recovered at the one and same time, for they are intrinsically connected with each other.

The previous considerations enlighten the question of the relationship between morality and religion. The core of morality is human reason, in so far as reason is the proximate rule of human action. The core of religion is divine love, that is, indivisibly, love of God and brotherly love. Christianity fastens the moral to the supramoral —the moral order and the moral virtues to the theological order and the theological virtues, the greatest of which is charity. Christianity makes law appendent to love, and in this way it saves morality. For not only are reason and law, even the law of God, powerless to drag the heart of man to action if it is not quickened by love, but the very perfection of moral life and human life is suprahuman and supramoral, being perfection in love. We are wounded by sin indeed, and at the same time called to perfection, and there is no morality without striving toward self-perfection. If we aim at the moral ideal of the honest and sensible man, our average common behavior will drop down below morality. It will be lifted up to morality if the supramoral call and inspiration of the heroes of the spiritual life passes through our laborious and defective human existence.

Thus we may understand the paradox that natural law exists, as the very basis of morality, and that nevertheless no effort of reason to establish among men a firm system of morality based only on natural law has ever been able to succeed; that moral philosophy is a fundamental and necessary requirement of culture and civilization,

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and that nevertheless moral philosophy is unable to ground good conduct of men if it is not backed up by faith. I am not pretending that a man who believes only in reason cannot have a genuine ethics of his own and a high standard of moral life. Nor am I pretending that a religious man cannot be morally perverted, or that religious men have always a standard of moral conduct worthy of their faith. Utter nonsense! Religious men know they are sinners; but they also know that while staggering along we may climb the road to renascence and spiritualization. What I maintain is that with regard to the average behavior of mankind, morality without religion undermines morality and is able to sustain human life for but a few generations.

The Humanities in Haiti

LOUIS J. A. MERCIER

I SPENT six weeks in Haiti last summer as lecturer on the philosophy of education for the Inter-American Educational Foundation and as guest of the Haitian goverment.

It proved to be a revelation which bears on many of our own problems both interracial and international, and especially on our relations with all the countries below the Rio Grande. Haiti, however, is unique not only because it is the one Negro republic in the Western Hemisphere, but because its culture is of Catholic and French origin.

What was the first revelation of Haiti last summer? Undoubtedly the existence of a Negro and mulatto intellectual élite comparable to that of any country. President Lescot proved to be a genial gentleman, poised, suave, a fine speaker and raconteur, perfect host, both in his presidential palace and his summer home.

More particularly, I discovered that the Haitian intellectuals had been formed by a strictly humanistic education, carried on in the government lycées, as well as in the larger ones taught by French ecclesiastics, in accordance with French classical lycée doctrine, which inculcates the love of literature and the ambition to obtain distinction in the arts of expression.

This explained the poets and essayists, the historians, dramatists, musical composers which one met from day to day. Even the lycée professors proved capable of giving eloquent addresses with a rhythm of oral composition and delivery which has become a lost art among us. With it all went a tendency to discuss general ideas even in conversation, lightened by a sparkling wit and gentle good humor, and all this in impeccable French. It made the receptions at the President's palace, the embassies, the clubs, the hospitable and spacious private homes, a delight, especially as they were carried out under an

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eternally blue sky and in a gorgeous tropical setthing of flamboyant trees and heavily blossomed vines. So Port-au-Prince appeared as a modern little Athens at the door of the Americas.

But Haiti is an Athens in more senses than one. If it has no slavery, if, on the contrary, because there has been division of the colonial estates, most of the peasants own their bit of land, they nevertheless constitute a submerged mass, largely illiterate and speaking a primitive patois, which amounts to at least 95 percent of the 3,000,000 inhabitants. This peasantry lives in small cane mud-patched and thatched huts, the women carrying their meagre produce to market on small donkeys' backs or in baskets balanced on their own heads. There are malaria and other tropical diseases, malnutrition, many common marriages, considerable polygamy, and voodoo practices.

What then are the Church and the Government doing? The Church, I was told, has one priest for every 17,000 inhabitants, and the Government, in the last few years, has had yearly revenues varying between only $1,200,000 and $6,000,000, less than a United States city of 100,000 spends for a few of its services. Evidently neither can do much for popular education or sanitation with such resources. It also follows that in so small an agricultural country the élite has few outlets save in government service, and that the literati who are such an adornment of Haiti are precariously dependent on which group is in power.

★

Here we have an economic and political picture which explains much of central and south American history, and also throws light on the economic problem in general. With a largely illiterate population, a genuine democracy is hardly possible. The most that can be hoped for is that political leaders will emerge who, in the words of President Vincent, will be "demophile." But the temptation will be strong even for these to maintain themselves in office; and the impatience of their opponents to replace them, even if only for the salaries attached, inevitably leads to perpetual revolutions on various pretexts. An agricultural economic basis is not sufficiently broad to insure political stability in a republic. In the United States the national income in 1940 was over 20 billions from mining and manufacture as opposed to 6 billions from agriculture.

Where can additional income come from in countries like Haiti with little mineral resources, or in those with such resources but with no capital to exploit them? In the latter foreign capital may come in. Whether it will merely advantage the politicians who can grant concessions, or the people as a whole through taxation on production, will remain a question. If possible industrial resources are negligible, it will take the most

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intelligent development of agriculture, forestry and the native arts and crafts to raise the national income.

Two additional lessons therefore are clear. There is a fallacy in a too optimistic back-to-the-land movement. Especially where the land is much divided, the land-owner can hardly hope to rise above the level of a bare subsistence. Secondly, in small countries at least, agriculture can hardly produce a taxable income sufficient for the maintenance of government and church services.

Though the Church is struggling along with wholly inadequate resources and personnel, it is conducting in the capital and larger towns 55 primary schools supported by the government, and over 100 schools, 5 colleges and several technical schools, without government support. Secular schools, government supported, include 71 primary, 8 lycées and 9 technical schools. It was also clear that, under President Lescot as under President Vincent, the government was doing all it could to improve the organization of its own schools. The American occupation awakened considerable resentment among educated Haitians. But it at least put them on their mettle, and even those who wrote against it came to realize that it had done good to the country if only in the improvement of roads, water-supply and sanitation. President Lescot in particular was grateful for American help and welcomed the leads which the permanent bureau of the Inter-American Educational Foundation could furnish, as well as the opportunities offered to young Haitians to study in the United States.

★

The educational situation proved no less revealing than the economic, and may likewise throw much light on our own problems. First of all, on their visits to the United States, young Haitians came in contact with our atheistic, naturalistic educators of the Dewey school and returned ready to run counter to the traditional Catholic culture of Haiti. This, of course, aroused resentment. It was, however, easy to point out that progressivism in education did not necessarily mean Dewey's philosophy of total change which, dissolving divine and moral reality into a total becoming, leaves us, as Walter Lippmann, expressed it, "with only an aimless moral relativity," and could be as dangerous in Haiti and in the United States as it proved to be in Europe under its original Hegelian form. It could also be brought out that there was in the United States a powerful theistic humanistic reaction against Deweyism, and that we were fast recovering a sense of the need for a more general and even for a religious education, as evidenced by the late reports of Harvard and Yale.

But in Haiti one could learn as well as teach,

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especially from men so earnest about what was best for their country. The very fact that they had been humanistically trained enabled them to retort most eloquently; yes, they recognized what a humanistic belles-lettres education had done for them, and they did not mean to abandon it. Nevertheless it was clear that by turning their élite toward letters and the discussion of ideas, it left them uninterested in the physical sciences necessary for industrial development, and even in a concrete concern for the improvement of the masses; Dewey's philosophy at least oriented them toward the amelioration of society through technological improvements. It was quite understandable, they added, that having had our technical development we should now turn to humanistic studies, but it was the opposite with them.

It is easy to point out that the summons to concern ourselves with social justice can be found much better expressed in the great labor encyclicals than in the philosophy of John Dewey, and that, if this philosophy, because it is atheistic, holds the highest end of man to be the improvement of society, for the same reason it cannot safeguard the inalienable rights of man based on his God-given nature. To present the subject adequately, however, calls for the organization, at the university level, of Christian institutes which could make fully known the philosophy of theistic humanism, the social implications of the Gospels and the whole Catholic discussion on the subject.

The American neo-humanists have no doubt gone too far at times in condemning technical education and specialization. Though these deprived us of cultured men, they gave us the technicians essential to our industrial development. Haiti's plight may then offer another general lesson to us. A country cannot develop sufficient wealth without industry and the technical knowledge which makes industry possible. A people must remain distressed if its educational system turns out only lawyers, poets, novelists, dramatists, artists, historical scholars, and teachers of belles-lettres, philosophy or even religion, because no matter how much these may be necessary for the adornment of society or the higher ends of man, they are economically parasitic.

This may sound like crass materialism; but when you have seen schools, as in Haiti, housed in thatched huts, with teachers working without the necessary materials; after you have talked with rural teachers who tell you that their low pay was not always enough to keep them from hunger, you cannot help realizing that our cultural institutions can be what they are only because we have had the means and the technically trained men for an unparalleled industrial production.

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of the industrial expert and the dignity of technical and of manual labor. Second, an agricultural economy may permit an aristocracy to squeeze out of a peasantry enough wealth to insure luxury for itself, but only an industrial economy can create enough wealth to enable the masses to attain to a reasonable standard of living. Third, we should realize that the Church cannot be blamed for the economic stagnation of a country. As a church it cannot create wealth; it needs wealth for its action. Fourth, the state cannot develop wealth unless technical schools are established and industry is encouraged by the protection of both management and labor. Fifth, no one can help economically submerged peoples to rise to a decent standard of living merely by academic education or religious education. They can only be helped by industrial education. Finally, we must be willing to accept the consequences of this education: competition in our own markets by these newly industrially educated peoples.

★

Haiti has another warning for us. If its men of forty think in terms of social amelioration, those of twenty are beginning to talk in terms of communism as the hope of the black and yellow races. And they too, because of their humanistic education, can be eloquently vocal: "Into the heart of the infernal jungles," writes the leader of the group, "the tom-toms will stubbornly beat the news that we no longer accept to be your niggers, your dirty niggers. We shall rise from the thief-caverns of the gold mines of the Congo and of South Africa, from the cotton-fields of Louisiana and the sugar fields of the Antilles, and the tom-toms will speak the language of the *Internationale*."

It would be dangerous to discount such cries because they still come from the few, for we cannot hope to stifle them in any new world-order, or prevent communism from breaking out like a rash over the world except by broadening our own attitude. There is no doubt that with the defeat of Germany and of Japan and the weakening of England and of France, Russia emerged as the next nation which, if we retained our old world-order of opposing imperialisms, could become the dominant power. Europe no longer exists. It has been replaced by Eurasia, with Russia in the most favorable strategic position. Only a UN can save us, but within a UN we must be ready to offer more than the maintenance of past imperialistic patterns. In proportion as the possible hope of the submerged peoples in communism is spurious, the democratic nations must be ready to propose a grand-scale program of economic development; as on a smaller scale we must help Haiti and our southern neighbors to achieve it.

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The Screen

The Soldier—Then and Now

IN SPITE of its coming late to American screens, *"A Yank in London"* is worth your attention. Made in England during the war, this film presents a study in contrasts—between the American soldiers who were overrunning the island and the English people who had been there a long time. While one may not agree with all the points made about boisterousness vs. reserve the picture presents its arguments with interest and a nice sense of humor. The story mainly concerns one American, a sergeant from Arizona who practices what the little pink book says about not knocking the British.

While no one would think of Dean Jagger as a typical American actor or even less as a representative G.I. Joe, his performance is exceedingly good and Americans can be proud of his portrayal of a Yank. This sergeant soon makes his way into the hearts of several of his hosts including the gruff housekeeper in the beautiful house on Grosvenor Square where he is billeted, the nobleman (Robert Morley) who owns this museum-like place, his granddaughter (Anna Neagle) who falls so hard for the sergeant's charms that she seriously considers marriage and Arizona and even throws over the English officer (Rex Harrison) with whom she has had an understanding for some time. Although Herbert Wilcox has directed his cast well and has given his production some fine English sets, the direction on a whole is rather unimaginative. Too many of the scenes repeat the action of other scenes, and too often the cutting is poor.

A newer film and one with a more pressing problem is *"From This Day Forward."* It tells of the soldier who came back to his wife and New York with some ideas about the job he wants. As Bill fills out endless forms at the U.S. Employment Office, little things remind him of the past—his meeting Susan, the visit to her sister and all those in-laws in the crowded Bronx tenements, then their own happiness in the little apartment during the first years of marriage in 1937, their troubles, his joblessness, his attempts at being an artist, his arrest, then the war and a good job, and then the draft.

My only complaint against William Pereira's almost perfect production is one that many people have against many Hollywood films. In casting Joan Fontaine as Susan, the picture gives Bill a wife whose loveliness and immaculate beauty detract from the reality of the situations. As her husband, Mark Stevens looks like the typical young, handsome American we hear so much about; but his intensely sincere performance is not marred by his good looks. The supporting cast, particularly Henry Morgan and Rosemary DeCamp, are first rate. The film deserves several extra huzzahs for its ending. Instead of everything being just perfect with a million dollars descending on the young couple, the finale shows Susan and Bill happy—because she is going to have a baby, because he has been promised a job and because they still have each other.

PHILIP T. HARTUNG.

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The Labor Movement

What Is Lewis Up To?

IF YOU have been following the strategy of John L. Lewis in his campaign against the bituminous coal operators, your reaction is probably one of bewilderment. And the spectacle is indeed bewildering. Here we have a strike of 400,000 soft coal miners at the end of its second week, already beginning to shut down the steel mills, and Lewis has not yet presented his wage demands.

It's really too bad that Lewis should leave any room for doubt as to the justice of the miners' cause. For the fact is that the miners are badly in need of more money, more safety, more health, more housing, more everything.

Few people realize that despite all the strikes during the war the coal digger is making the same base pay ($1.00 an hour) that he made back in 1941. He has upped his earnings only by working overtime, by reducing his lunch period to 15 minutes and by winning portal-to-portal pay for travel-time. But mostly by working overtime. Nine hours a day six days a week. That's a long time to spend in a coal mine—or anywhere.

Up to date Lewis has done nothing but insist, as eloquently and forcefully as ever, that the operators do something about safety, health and welfare in the mines and in the mining towns. And here again he is on absolutely sound ground—at least in the general demand.

Two prominent news stories during the past year will illustrate the point. Do you remember the courageous young woman doctor in the company town of Force, Pa.? She led the local miners in a fight against sanitary conditions, or rather unsanitary conditions, that would have outraged the better class of swine. Sewage befouling the water supply, sewage running along the streets in open ditches—that sort of thing. And it is interesting, by the way, and also mysterious, that she got very little help from the district office of the United Mine Workers, AFL.

Another news story. Do you remember the disaster a few months back in the small mine in Kentucky, or was it West Virginia? There was a terrible explosion, a cave-in, fires in the mine, about 50 men given up for lost, of whom nine were miraculously found alive before the fire and gas drove the rescuers back.

Well, that mine had been declared unsafe by federal inspectors. It remained in operation, however, because only the state authorities have the power to close a mine, and in that state the authorities, much more sensitive than Washington to the pressure of coal lobbies, had given their blessing to this terrible death-trap.

The wonder is not that Lewis is insisting that these gruesome, unbelievable conditions be corrected. The wonder is that he has now been president of the miners' union for 25 years and these conditions still exist.

Spokesmen for the operators, of course, reply that such things go on only in the smaller companies. But if so, why are the big fellows so reluctant to bind themselves to an agreement that will outlaw them once and for all? The answer is that they are probably not so very reluctant. The answer is that their bituminous coal associations operate on the completely unworkable principle that all decisions must be unanimous.

It is therefore useful to remember these things when you listen to Lewis's purple periods and wonder what he is up to. It may well be that his demand for a 10-cent

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royalty on every ton of coal (about $50,000,000 a year) to finance a health and welfare fund for the miners is not simply a grab for a personal slush fund. Even though he would be on sounder ground if he agreed to some impartial check on its uses.

It may well be that the bushy-browed maestro is not thinking about the poor publicity at all. It may be that his refusal to discuss wages is simply a stratagem designed to focus more attention on the safety, health and welfare aspects of his case. Whatever he is trying to do, his method of doing it is still the most bombastic, the most colorful, the most completely individual show to be seen in American public life. JOHN C. CORT.

Books of the Week

America's Germany. Julian Bach, Jr. Random House. $3.00.

JULIAN BACH, JR., an energetic and very journalistically trained writer, tourist and soldier, was undoubtedly there, and there long enough to permit him to overload this book, absolutely flood its 310 pages with the biggest story in the history of America's foreign affairs. If the eager author had cut out the preaching, or even kept it within reasonable bounds, the reporting could have attained more adequate dimensions and given still more solid interest and benefit than it does as is. The reporting part is good, much of it very good indeed compared with the dream material most correspondents in Germany have sent home.

As an officer correspondent for *Army Talks,* a *Life* editor-on-leave, etc., Julian Bach, Jr., saw things in general and not as a specialist in any particular field. That makes a reader dissatisfied with the coverage of spheres, and places, and groups, in which the reader may have particular interest. Perhaps the effort to present an overall picture requires blurred and sloppy details. It must indeed if you want to be so quick that you compose in the hold of a Liberty Ship on the way home. Upon analysis, there appears to be practically nothing serious in the book about the German politics of America's Germany (e.g.). It is decidedly slap-dash to talk about education in Bavaria, etc. with as little attention to the Church as the author gives (e.g.). And he is terrifically, and I think unpardonably preachy and superior about the education of Germans. For one thing here, he seems to sanction an educational policy not dedicated to truth (I mean Truth, scientific, metaphysical, religious), but focused with an expedient, pragmatic shortness of range exclusively at "indoctrinating"; at "angling" education and publication to further our current and not thoroughly clear US political objectives. And this: "Officials concerned with the attitudes of teachers tell me that while the latter are more deeply anti-Nazi than the rest of the population, their minds still stand in need of tidying-up." My, my, my.

One particularly good work which Mr. Bach succeeds in performing is that of making very clear and vivid the unity between Americans at home and Americans in Germany. The Army has done the citizens' will in (or toward or against) Germany with an effectiveness which is not widely or honestly recognized. So efficiently, indeed, that Julian Bach writes down occupation as a success. In a way, he proves it, but nevertheless he sounds too "official" and too much an apologist for the Armies and

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for M.G. On the other hand, home citizens who dislike the policy of the nation toward Germans too easily let themselves off from thought and work for a better policy by ignorantly shifting all blame to the Army overseas.

Rather gingerly, Mr. Bach opposes tendencies toward the "Morgenthau plan"—which is not the official plan, but which has a great if strange prestige so that attacking it is made to feel like committing *lèse majesté*. Mr. Bach appears in general over-timorous about arguing against more rabidly Carthaginian policies — but maybe I'm reading between lines and within unemphasized sentences and paragraphs more opposition to the "kill all the Krauts" school than the author meant to put there. One suspects an odd reversal of typical hypocrisies. Instead of saying, "Well, I personally love all my fellow men passionately, but . . ." he says, as it were, "Naturally I hate every German and wish their whole country would sink in the earth, but . . ." To quote a footnote directly: "Except for the Autobahns and the Bavarian Alps, there is nothing about Germany that I personally happen to like; nothing at all, including the Autobahns, that I respect." Love for Germany is labeled "perverted." Such writing is quite literally horrible, and to be condemned by every right thinking reader, except as it is to be blinked at or pitied as an attempt to disarm powerful German haters while presenting a policy which is not a policy of hate.

One more theme of the book which checked this reader's admiration and cannot be skipped because it is so pervasive, is the morbid, fixed, psychiatrically dubious theme of guilt. Constantly recurring is the impatient attack on Germans for not proclaiming to all everywhere their individual and (it seems) collective guilt for every sin and every violence of the Hitler régime. This, heaven help us, is pretty official, but neither through Government nor Army nor private propaganda—and not this book—have I been able to understand it, and I couldn't be less surprised that the Germans don't.

Mr. Bach's volume (at length) is a full and almost over-stimulating one. So far, there is probably not another on the market more suited to developing needed quarrels among citizens who, in spite of their apparent tastes, have more responsibility than they recognize.

PHILIP BURNHAM.

The Romance of Tristan and Iseult. Pantheon. $3.50.

JOSEPH BEDIER'S reconstruction of this famous legend from a confusion of medieval versions is both a triumph of modern scholarship in medieval literature and an original work of art of the highest quality. It is probably one of the books of our time which will surely last. Pantheon Books have reprinted Hilaire Belloc's translation of Bedier, adding to it the four chapters omitted by Belloc as translated by Paul Rosenfeld.

The format of this edition is admirable. The illustrations are the best work I have ever seen by Joep Nicolas—simpler, clearer, less mannered and more expressive than his stained glass and his glass mosaics—and are very finely adapted to the type page opposite. They should bring much credit to this modern Dutch artist, who has been a wartime exile in this country. I am sorry to add that neither translator has been able to preserve the beautiful and touching simplicity of Bedier's prose. Belloc makes it rhetorical and Rosenfeld mannered. The opening sentences may illustrate the difference as well as any, "My lords, if you would hear a high tale of love and

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death, here is that of Tristan and Queen Iseult; how to their full joy, but to their sorrow also, they loved each other, and how at last, they died of that love upon one day; she by him and he by her." Bedier began, *"Seigneurs, vous plait-il d'entendre un beau conte d'amour et de mort? C'est de Tristan et d'Iseut la reine. Ecoutez comment à grand joie, à grand deuil ils aimèrent, puis en moururent un même jour, lui par elle, elle par lui."*

E. P. RICHARDSON.

His Excellency a Trustee. Roger Howson. Columbia University Bookstore. $2.50.

TO THOSE antiquarian-minded New Yorkers, who feel thwarted because they know Columbia only as a large and sprawling institution of higher learning situated on Morningside Heights, but who would like to know and understand some of the legends and facts that are a part of this great University (also to many thousand Columbia graduates, students, and friends), "His Excellency a Trustee" can be an invaluable source of information.

This little book is a collection of one hundred and thirteen sketches embodying as much data and details as is humanly possible about Columbia's past and present. Mr. Howson seems to have left no stone unturned; he covers practically every phase, channelling the origins of the university's various departments, offices, services and societies in an exceedingly neat and engaging manner. In his essay, "The Studies of Students," he gives some very interesting and significant figures concerning the gradual disappearance after 1916 of Latin and Greek as requirements for admission. His conclusion in "They Studied at Home," which is about the slow death of correspondence courses, is especially good and true. He writes: ". . . the adult population of the country really knew very little about what it wanted, or about what it needed in the way of education, and secondly that this population is fickle; it will want something very badly one month and lose all interest in it the next." But he also goes way back and writes about frightened presidents (Johnson, the first president who exiled himself in Connecticut because of a small-pox epidemic in New York) overworked professors (one who taught geography and science regularly but who had to teach German on the side) and recalcitrant students (duels, impudence and much inebriation).

The book is written with ease, concisely and unpretentiously. His method is primarily anecdotal often with a pleasing dash of humor. In writing of the early days of the Philolexian Society which was founded in 1802 "for mutual improvement in oratory and composition" Howson says that "in 1839 they thought it would be well for both countries if Mr. Van Buren should marry Queen Victoria . . . in May 1851, they decided that the London World's Fair will be advantageous to mankind and on October the 24th the question as to whether the World's Fair had been advantageous was decided in the negative."

Because most of what he writes about is handled so well one can only wish that Mr. Howson had organized his book more as a chronicled story of Columbia than as a series of essays which are in no sense sequential. This is technical, of course, but for me, it destroyed a sense of continuity and balance that the book might otherwise have possessed.

LOUIS A. COLLINS.

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Confessions of a European Intellectual. Franz Schoenberner. Macmillan. $2.75.

AT FIRST GLANCE, this book seems unimportant. Schoenberner has not played a great rôle among European and German intellectuals. He had to flee from Germany after Hitler's rise into absolute power, for he had been editor of *Simplicissimus,* the satirical weekly published in Munich whose truly great period belonged to a rather distant past—to the days of William II. In this pre-war era, it opposed Prussian militarism, in a most outspoken and graphic way, knowing that even the most open disregard for Prussian lieutenants and Bavarian priests would not have very dangerous consequences. In the days of the Weimar Republic *Simplicissimus* became somewhat nationalistic, although it mercilessly attacked Hitler and his nazis.

Schoenberner's memoirs are much more than the story of the successful career of a highly cultivated German. His book is wise, full of humor and insights formulated in a most unpretentious way. There is no bitterness in these pages, though they are not free from a nostalgic longing for a world which will not come to life again, at least not in the twentieth century. Schoenberner is sometimes a little too understanding—for instance, in the chapter devoted to the Proustian world of Taormina which has lost any sense of the difference between natural and unnatural—but in general he takes a humanitarian and rational attitude.

His limitations, honestly admitted by himself, are typical of the groups which he represents. He has no understanding of mass movements. Hitler, therefore, appears to him only as a ridiculous figure. He has no grasp on the demonic forces powerful in the lives of individuals as well as of collectivities, whose exponent Hitler was. He sees only the cultural-moral aspect of religion and the esthetic side of mystery. But despite these shortcomings, Schoenberner's confessions are a valuable description of the world between the two world wars as seen by a good European. Schoenberner, of course, never forgets that he is a German, but he is a liberal German who is remarkably free from German nationalism.

He sees the fundamental split between the German political and intellectual world. "Making a virtue out of a weakness, the German intelligentsia had escaped into the ivory tower, looking down with affected indifference on the vulgar sphere of politics, including the official régime." Post-war inflation ruined the respectability and stability of the middle class, particularly of its younger generation which was eager to regain a secure world, and which therefore was willing to accept the leaders of a movement that promised everything to everybody, particularly after it proved successful. The socialist opposition of pre-war times was replaced by a nationalist opposition which Hitler crystallized around himself.

Schoenberner gives many examples of this corruption by rising nazism. He never loses his good temper, even when he reports the betrayal of T. Th. Heine, the leader of the six contributors who owned the *Simplicissimus,* by some of his colleagues after thirty-seven years of collaboration. The student of Germany will learn much from Schoenberner's descriptions of Bavaria and of Munich. The peculiar mixture of traditionalism and Bohemianism, typical of Munich, though it had been more important before World War I than in the period between the wars, is fully depicted. Only the description of Munich in the memoirs of the Russian writer Bely

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has similar insight. There are apparently facile but most competent remarks on such Russian writers as Tolstoy, Dostoevski, whom the humanist Schoenberner finds rather repulsive, and Lyesskoff, whom he adores. There is an unforgettable sketch of Louis Andreas-Salomé, the secret intellectual queen of many thinkers and poets.

In each chapter, Schoenberner proves that he has the eyes of a keen observer. He sees life and society and human characters as they appear. Despite his sympathies for Freud, one of the friends and admirers of Louis Andreas-Salomé, he does not like to go beyond the visible and conscious. He is an impressionist, not a discoverer and interpreter of hidden meanings and mysteries. But in spite of himself, he is a moralist as his remarks on "the educational value of horseback riding" show: "It is the only sport which presupposes a physical as well as a mental equilibrium. You cannot control your horse without controlling yourself." A few pages later, he notes on his life in the army: "It is amazing how different a horse looks if seen from above, from the saddle, or from below, when you are standing between his legs, yourself up to the ankles in his manure, half asphyxiated by the stench." But it did not matter in what position he was—Schoenberner never lost his mental balance, he never became a fanatic, preaching utopias or complaining about a world which does not appreciate him. That alone makes his book a remarkable document among the memoirs of our time, which are so often either too self-centered or pseudo-apocalyptic. WALDEMAR GURIAN.

Woman as a Force in History. Mary R. Beard. Macmillan Company. $3.50.

THIS BOOK is as scholarly as you would expect any work of Dr. Mary Beard's to be. It is also, unfortunately, ponderous in content. One would gather from the title that the purpose of the book is to prove the important rôle that woman has played throughout the entire history of mankind. I do not see, however, why Mrs. Beard found it necessary to make it her thesis that the world of men has purposely, or otherwise, not done justice to women in recording their achievements, and then proceeded for 330 pages and some 60 more of bibliography to prove the contrary.

As a woman, this reviewer is naturally sympathetic to seeing the contribution of women acknowledged, but not when that acknowledgment takes the form of self-pity for our noble work ignored. It is my belief that a talented woman may meet obstacles (as have so many men, too) but that throughout history, her genius has been recognized whenever it existed, and that we are expressing a sense of inferiority when we insist in being "equals." I, for one, am convinced we are, and see no point in proving it. LULU VARGAS VILA.

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Next Week

A HOME IN WASHINGTON, by Walter J. Marx, is a bold, pioneering, personal approach to the housing problem by an enterprising veteran with a wife and three small children—not to mention a mother-in-law, a grandmother-in-law, and a dog. He will teach at the Catholic University in Washington next term and has somehow to provide a home there for his family. Captain Marx thinks the program he sets forth is hardly extraordinary: "What my ancestors and the ancestors of most Americans did a century ago without any of the aids of mechanical progress surely can be done again if one has only the will. Are we men or mice?"

GUARANTEED WAGES, by Harry Lorin Binsse, is an important comment on current thinking on the question of seasonal employment. In maintaining decent living conditions and national purchasing power—assuring a successful American peacetime economy—it is not the hourly wage rate but the worker's whole year's income that matters.

EDUCATION FOR THE GOOD LIFE, II, by Jacques Maritain, continues the discussion begun elsewhere in this issue. It deals with the role of the family and of the school and college in any true education. M. Maritain also focuses attention on the place which consideration of the natural law should have in formal education. His series will conclude with the May 10 issue.

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